THE INQUIRER

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WEEK BY WEEK

The Foundation of Christianity

DR. L. P. JACKS will be ninety on October 9th next. In the magnificent vigour of his old age he has translated two long and intricate French theological works by the scholar Alfred Loisy. They are as much a contribution to a point of view as an indication of a fire that remains burning in the translator. The point of view may be summed up as follows:

The Christian religion is not "supernatural" in the sense ascribed to it by Christian orthodoxy. It was not created in a miraculous way by direct action upon the part of God in the history of mankind. The Christian religion is supernatural in a sense obscured and hidden by doctrinal Christianity. It was—and is—the mighty creation of the spirit of man over a long period of time. It was—and is—the creation of men striving to understand the ways of God with men; and in this striving the creators have overcome much that would hold man in subjection, and in doing so have revealed the true supernatural. The Christian religion, in essence, is the creation of the moral and religious upsurge of the human spirit. To understand Christianity in this manner is to understand it rightly; to understand it in any other way is to do a grave disservice to truth, and in modern conditions to depart from the magnificent moral efforts that men in the past expended in order to create the religion. This is the point of view. It is humanistic in the sense that religion begins with man as well as with God. It is the individual man, standing upon his feet, using with the utmost daring all the powers he possesses who will eventually approach the truth of God, and not the man who smothers his faculties in myth, magic and illusion.

Alfred Loisy, the French scholar, is one of the men who in modern times have devoted their lives to this point of view. Dr. Jacks admires his work so profoundly, and regards the neglect of it so shocking by English scholarship that in his eighties he has translated *The Birth of the Christian Religion*, published two years ago, and now *The Origins of the New Testament*.[1] Loisy, astringent and acrid in his criticism of the orthodox point of view, in these two works supports what may be called the humanist interpretation of the foundation of the Christian religion.

How it Began

The French scholar's description of the birth of the Christian religion may be summarised in the following manner:

Jesus Christ existed in history. He was a prophet who believed in the immediate end of the world. That end was thought of as the actual permeation of this world in all its entirety by the spirit of God at a definite time in history. That time was to be in the lifetime of Jesus or soon afterwards. The primitive Christians believed this; they expressed their belief in certain sayings. These sayings made up a statement of faith intended to illuminate the Christians who already believed, and teach any who came to them. This statement began to be insufficient, particularly when the end did not come; to the sayings were added oracles purporting to come from the Risen Christ. "A goodly part of the teachings collected in the canonical Gospels, even those incorporated in the public preaching of Jesus, began as teachings of the Risen Christ." Then slowly the Gospel story as we know it, of the miraculous birth, life and death of Jesus Christ began to be added to this original subtratum of belief and teaching. Most of this story was "invention", on the same level of truth as the birth stories in Matthew and Luke. This threefold process, of sayings, then oracles added to them, then legends superimposed, was continued for a long time and the Gospels as we know them were not complete until the second century after Christ. St. John's Gospel was not finally compiled until well over a century after the death of Jesus.

This of course is a revolutionary description of the birth of the Christian religion, and in order to understand it is necessary to understand what Loisy was trying to do. He was trying to demolish a great big edifice of myths and legends purporting to be history. He was not likely to lose sight of what he had to do. He was, because of his point of view, excommunicated from the Catholic Church, and became in consequence more devoted to the purpose he had set himself. Loisy tried to lay bare the real bones of Christian history. With massive knowledge he tried to describe what really did take place beneath and behind the concretion of myth and legend. This in effect, he says, is history; that, as described by the Christian church is non-history. It has no foundation in fact.

Truth and Error

Now Loisy, with many another scholar, has helped the modern mind to understand what really did take place in the past. But it is well to understand that their work has only partially been accomplished. It is one thing to lay bare the real structure of history, to show without fear or favour how event followed event in actual circumstance; it is another thing to place upon that bare structure the flesh and blood of animate men. Real history can never be described without understanding the real inner meaning of the error of the past as well as its truth.

To say that the primitive Christians believed in what we know now to be error is not enough; reasons have to be given as to why they did believe error; why, for instance, they inserted in the Gospels what Loisy regards as legend. The primitive Christians did not believe the legends to be such. In order to describe the real birth of the Christian religion it is necessary to describe the real beliefs of those who founded it; and to call a legend a legend is not description; it simply applies a modern word with a modern meaning to something that did not remotely have that meaning in the past.

The Infallible Bible

The point may be illustrated by another recent publication. In a book of 720 pages the publishers of Loisy's works have recently executed a valuable work of Protestant scholarship.[2] They have printed a compilation of doctrines held by orthodox Protestant scholars on the Continent from the time of Calvin onwards. It is a mighty, impressive piece of

[1] *"The Origins of the New Testament" by Alfred Loisy, translated by Dr. L. P. Jacks. Allen and Unwin, 18/-.*

[2] *"Reformed Dogmatics" by Heinrich Heppe, translated by G. T. Thomson, Allen and Unwin, 50/-.*

work. It is representative of a great school of theology which extended all the power and the insight of the human mind upon the ways of God with man. Yet this great creative act of the human spirit rests upon one assumption. That the Bible is an infallible and revelatory work of God. Nothing can be brought to it, nothing can be taken from it, it is a veritable act of God, given to mankind under divine inspiration, and this need not be questioned. Indeed to question it is to give up the right to have any knowledge about religion at all. Now Loisy in his work describes this point of view as a lie; and yet for a matter of three hundred years or more some of the acutest and most moral minds in Europe tried to explain the nature of religion through this lie. It is possible to dismiss all that they believed as nonsense. But the nonsense has to be understood.

Early Christian Belief

The reconstruction of the past requires not only a scientific description of what actually took place, according to the scientific canons of history, it requires also a description of the past as the past saw it. It is not only necessary to describe as a lie what men believed in days gone by; it is necessary also to understand, and describe in terms of understanding, why they believed it. From early days, if not from the earliest, men believed that Jesus was "The Son of God". According to Loisy they were wrong (a point of view humbly shared by this reviewer). But in what way were they wrong, and in what way were they right? It is as necessary to answer those questions as it is to answer similar questions about Loisy himself. Why did most Protestants up to the present day believe the Bible to be infallible? This reviewer shares with Loisy the belief that they were wrong, utterly wrong; but where were they right? Men cannot simply believe in error; they must believe in truth somewhere, otherwise truth itself becomes a mockery.

But the courage of a mind like Loisy's must be held in contrast with the pusillanimous repetition of ancient beliefs that assumes to call itself Christian in most B.B.C. religion, in popular sermons, and in the kind of statements that appear to come so glibly from so many bishops. There is a failure of the human spirit in these intellectually cowardly repetitions that can be contrasted with the amazing fearlessness of the early Christians in their reliance upon the word of God in their hearts and minds. Loisy, in spirit, may be far nearer to the founders of Christianity than those using the familiar blanket of orthodox censorship in this country—bland, impermeable neglect.

Readers of THE INQUIRER will owe a debt to Dr. Jacks not only for the translation of Loisy's books but for the inspiration of a mind still crusading and still reflecting on the eve of a ninetieth birthday.

MEN OF ALL FAITHS

By Arthur Peacock

ON THE day that the newspaper headlines were telling of the Vatican decision to proclaim a new dogma in Catholic theology, a conference of religious liberals was meeting in the lovely old thirteenth century Abbey at Royaumont, near Paris.

I do not think the proceedings at Royaumont were mentioned in the Press, but I am sure that the discussions which ensued there, and the decisions reached, may one day prove epoch making in the history of religion.

For at Royaumont men and women met, not to proclaim doctrines or creeds as being vital to the religious life, but to ask whether the changing condition of the modern world did not demand that men of all religions co-operate in a spirit of unity to lay down in a practical way new foundations for the life of mankind?

Convener of the conference was America's veteran Congregational minister Dr. Henry Atkinson. It was under his direction that the World Alliance for Friendship through the Churches operated from the eve of the First World War until 1947. This body was wound up two years ago when it was realised that the newly formed World Council of Churches was approaching similar tasks.

Dr. Atkinson and some of his colleagues felt their experience in the old World Alliance was such that there was need for a new organisation. One that would strive to promote friendship not solely through Christian churches but among men of all faiths. They decided to form the World Alliance for Friendship through Religion.

At Royaumont members of this new international body met with various interested friends to thrash out ways and means by which the objects of the World Alliance might be implemented.

Secretary to the Conference was Professor Toledano from France. It was revealing in between conference sessions, to talk with this Catholic layman who, in younger days, sat at the feet of Estlin Carpenter at Manchester College. Of his affection for both Carpenter and Jacks there was no question; of their influence upon his thought conference deliberations provided many instances.

In fact, one of the outstanding features of this conference was the liberal opinion expressed by French Catholic laymen; so different in approach from members of their community in this country.

It was instructive to listen to a French Catholic deputy argue over certain phrases in a document because he felt they would occasion distress to Muslims. It was equally enlightening to hear him and an Anglican canon from Canada argue on the differences between the Muslim and Christian concept of God.

There were, inevitably, times when it was not easy to reconcile the various viewpoints represented. It was, for instance, not easy to convince some of our Continental friends that it was possible to get Muslims, Jews, Christians, Hindus to share in devotional and meditation services. They listened attentively to the report concerning the success which has been achieved in England by the World Congress of Faiths. They did not feel it could be done elsewhere.

At the same time their goodwill was such that they were ready to affirm that in each country the objects of the World Alliance must be sponsored as suits best the needs of the particular country. There could be no set pattern.

They were alive, too, to the recognition that religion must not be confined to mere speculation for the improvement of individual man. This was its first object but it was no less necessary that religious ideals should through conduct and action permeate the world.

"We believe", said Professor Toledano in prayer, in "a stream of prayer, but we believe too that Christian and non-Christian must start for a new crusade to save the world. We believe that from religion must come the moral dynamic by which all men will be encouraged to achieve freedom and social justice for all and debarred from using progress and science for purposes other than humanitarian."

Spokesmen from America, Britain, Italy and Canada spoke similarly. Reports from India, Japan, New Zealand, Australia revealed a similar feeling developing among groups in these lands.

At Royaumont those participating gave their minds to the question of how this witness might best be upheld. The framework of the World Alliance organisation both internationally and nationally was decided upon. The need for each national centre bringing into its councils men of different faiths was stressed. The necessity for constant effort to permeate UNESCO with the religious spirit was urged.

"We regret", recorded the conference, "that UNESCO which attempts to draw together the United Nations on a basis of educational, scientific and cultural endeavour considers that education, culture and science can be dealt with by leaving religion out of account.

"If we want to spiritualise UNESCO we have to prove all religions can get together and discuss their problems and together elaborate a common ethical doctrine."

Jean Chevalier, Personal Assistant of the Director-General of UNESCO revealed his own sympathies with this viewpoint when he received the conference members at the conclusion of the proceedings.

In all, we were four days in Royaumont. They were significant days. Their significance lies in the fact that while Rome may take the headlines with its announcements about ancient and new dogmas, quietly and persistently small groups are developing in all lands, which feel that the spiritual concept for our time must be one that brings men of all faiths nearer one another, removes prejudices and distrust, and makes for world fellowship.

The newspapers, as yet, are not mindful of this trend in contemporary religion. Equally unmindful are many at the helm of leadership in the various orthodox communities. In the current *Modern Churchman* Dr. Major takes his Anglican colleague Bishop Henson to task on this very matter.

The Bishop fails to grasp the difference between those who have argued for an eclectic religion and those who are conscious of the spirit of religious synthesis, which recognises "that behind and above all the World Faiths today, there is here and now, a transcendent oneness, a fellowship of the spirit, of which the world, breaking from the swaddling clothes of institutional theologies is becoming conscious".

It is in this latter spirit that the World Alliance for Friendship through Religion approaches its task. Those of us who were privileged to participate in its deliberations came away from Royaumont refreshed and strengthened in heart and mind because of the fellowship in which we had shared.

We had experienced yet again a realisation of the kinship that liberals of different faiths and lands have. It will be a fine thing indeed if the World Alliance can bring us all, Liberal Christian, Liberal Jew, Liberal Hindu, men of all faiths, closer together!

I VISIT OBERAMMERGAU

By Madeline Edwards

AS THE train (known locally as the Passion Train!) climbs slowly from Munich into the hills, and the Bavarian Alps begin to appear blue on the horizon you have plenty of time to think over all you have read of Oberammergau and its Passion Play and feel a rising expectancy and excitement, though you don't quite know what about. Perhaps because ever since you first heard of it you have wanted to go to Oberammergau, but never thought you would be lucky enough to get there, and even now you are nearly there you can't quite believe it is true.

After two hours' travelling you are right in the Alps. Soon you see the pointed summit of the Koffel with its cross on top, and Oberammergau is reached.

At the station you are met by some of the villagers in their leather shorts, decorative braces and tyrolean jackets, with modern porters' hats set incongruously on top of long hair and flowing beards. Outside, a selection of long-haired boys is waiting to escort you to your lodging. You stay in private houses: tall, wide-eaved and newly white painted, with wooden balconies hung with drying sheets (rinsed in the river), doors and shuttered windows surrounded with decoration, and frescoes in soft colours painted on the walls. As you go along the street more visitors pour out of large, noisy buses, and several thousand others are wandering about absorbing their surroundings, taking photographs, staring at the beards and beautiful curly hair: for the players are not a race apart, but ordinary men and women of the village. At least, they are not ordinary, as you soon begin to appreciate, but they remain simple and unspoilt in spite of all the publicity and attempts to commercialise them.

Inside the house you find conditions are simple but homely. Every room has its religious pictures and photographs of previous generations in their Passion Play costumes. Were you to find such pictures in an English house, you might think them insipid and sentimental, but here it is not so. The villagers are all devout Roman Catholics and are not ashamed of their faith. You find every family is involved in the play somehow, and begin to understand a little of how much it means to them. It is their life, and it draws them into a community whose like is probably not to be found anywhere else on earth. They start work at four or five in the morning—they are farmers and woodcarvers—and are hard at it till late at night; they run their homes, look after their guests, keep their shops open till ten o'clock at night, and on top of this take part in the play two or three times a week from May until September. In term time the children go to school in the evening after the play is over (apparently they don't learn much!). Yet in spite of this strenuous existence, everywhere you meet with unparalleled kindness and hospitality, helpfulness and charm. The depth of their faith is obvious: let no one condemn Roman Catholicism that can produce such saints as these.

The day you see the play must always remain a vivid memory, and which may mark a culmination or a turning-point in your religious experience.

For a few brief hours all the six thousand spectators—people of all nations—are united; gripped and held, silent, motionless, tense, regardless of time, unconscious of hard, wooden seats; united with the players in watching, feeling and living the most thrilling drama the world has ever known. Who—even the most insensitive—can come through this experience and not be changed? Who, seeing so clearly the workings of ecclesiastical jealousy and political bitterness, the scheming and plotting of Christ's enemies, the fickleness of the mob that one day cries "Hosanna!" and the next "Crucify him!"; who can suffer with Christ in his final agonies—the worst of which was the realisation that he must go through with it alone because none of his friends was strong enough to stand by him—ending with the most ghastly of Jewish punishments; who can suffer these things and doubt that they really happened? and who can doubt, either, that he triumphed in spite of everything, and convinced his friends that he did?

Could this be experienced if the production were anything less than wonderful? The entire cast, which runs into hundreds, and especially the main characters, so live their parts that it is at times an effort to remember they are not the originals. For them it is an act of worship, the fulfilling of a sacred vow, and because of this they will allow nothing artificial: no lighting, no make-up, no wigs. They grow their own hair, make their own costumes and furniture, and the stage, which is open to the sky with wooded hills rising behind it, is lighted by the sun. All the animals are real: the donkey which bears Christ into Jerusalem, the pigeons he sets free in the temple, the sheep in the crowd, the Roman Captain's horse on the way to Calvary. The orchestra and chorus play and sing music composed for the play by a past native of Oberammergau, and the arrangement of the script (based on the gospel records) is also local work.

A knowledge of German is not necessary to understand the play, but it is as well to study the gospels thoroughly and at least look through the script beforehand. Those who try to follow it while the play is going on lose more than they gain. Many words are similar and you recognise the most familiar phrases as they occur; besides this, the speech is so slow and distinct and the acting so good that you would easily understand what was being said even if you did not know the story.

Is it not extraordinary that a village whose population is only three thousand can produce such a play? Where in England could you find a community so gifted or so deeply, vitally religious? They do not discuss their faith: they live it. Coming from a country in which so much time is wasted in futile theological argument—Unitarians included—the contrast strikes you most forcibly. If only more people would see the story of the life of Christ, particularly when they are young, there would not be nearly so much eagerness to find mistakes and misconstructions in the poetic and highly symbolic accounts of the gospel writers, nor so much arguing back and forth on points which are purely academic and of no importance.

Those who go to the play expecting Holywood dazzle and spectacle will look for it in vain, and those who presume to criticise have neither humility nor discernment. Oberammergau will always remain a place of religious pilgrimage, and for those who understand this it is an experience which, if it cannot be described, can never be forgotten.

Rhydygwin, Cardiganshire.—To evince the high esteem in which the Rev. Lewis Williams and Mrs. Williams are held by the Rhydygwin Church, Cardiganshire, the congregation recently presented them with valuable gifts and a very substantial sum of money. A meeting for this purpose was held at the Manse. Several expressed the appreciation of Mr. Williams's helpful ministry and referred to the happy relations that have been between him and the churches during his extensive ministry. Mr. Williams has been 54 years in the ministry. Mr. Williams is not desirous of relinquishing his ministry nor are the congregations contemplating having a new minister. References were made to Mrs. Williams's ministries, and all emphasised her capabilities as a minister's wife. Mr. Williams responded, saying that the presentations were quite unexpected and asked them to accept their sincere thanks. The sister church at Cilfon Aeron had made presentations to Mr. and Mrs. Williams a few weeks ago.

BISMARCK: A STUDY IN POLITICAL REALISM

By John Croft, M.A.

At a time when German imperialism lies in ruins and attention in focused on another imperialism which has risen farther east it must not be thought that a book on *Bismarck and the German Empire* (Allen and Unwin, 18s.), will be of purely academic interest. This book by Dr. Erich Eyck, with that title, being a one volume English summary of a larger three volume work in German which was published during the war, is of great importance for the history student, but it will also repay study by the layman whose chief interest is in contemporary affairs.

It is a first-class historical work, brilliantly written and without the slightest trace of that awkwardness of style which sometimes characterises translations. In surveying Bismarck's career from the time he came to Berlin in 1847 as a member of the first Prussian Parliament, the United Diet, until his resignation or virtual dismissal from the office of Imperial Chancellor in 1890, after his clash with the young Kaiser William II. Dr. Eyck not only unfolds with great skill and clarity the complex story of the development of German unity, but also provides us with a vivid approach to the politics of Europe as a whole in the second half of the 19th century, for Bismarck was the dominant political figure of that age. It is an age which is past and in some respects very remote, so completely has the situation changed in the first half of the 20th century.

There is one important respect, however, in which the book may be said to have a topical interest. In so far as its subject may be said to be a study in political realism it has a very familiar atmosphere. Most people think of Bismarck as the man of "blood and iron" and the phrase signifies the ruthlessness with which he pursued his political aims, turning everything and everybody to his own account as far as he could, discarding what he could not use and refusing to allow himself to be sidetracked by ties of sentiment or humanitarian considerations.

In fairness, however, we should add that he was capable of moderation and restraint. "The last moderate peace terms in our modern Western history were those which Bismarck imposed on the Habsburg Monarchy in 1866", writes Professor Arnold Toynbee in his *Study of History;* and even in connection with the severe peace treaty which ended the Franco-Prussian War in 1871, whereby Alsace-Lorraine was annexed by the German Empire, Dr. Eyck records that Bismarck had his doubts about the wisdom of taking Metz, which was entirely French in feeling and language. He only "gave way to the expostulation of the generals and the wishes of his King". At least we may ask: was Bismarck so much worse than many of his contemporaries or was he only more effective? We may find much fault with Bismarck's "realism" but ineffective idealism is not the answer to Bismarck's effective realism, or what is more to the point, to the political realism of our own day.

"THOU SHALT NOT STEAL"

By Lawrence Redfern, B.D.

When the Puritans of the 17th century formulated their Catechisms, they were concerned not only with doctrine but with conduct, and while we may reject their doctrinal conclusions, their judgment on ethical questions still remains highly stimulating and valuable. Taking each of the ten commandments in turn, they extracted from it a general principle and then applied that principle to conditions that obtained in the 17th century, and the result was a remarkable contribution to the social philosophy of the time and indeed of all time. Their interpretation of the commandment against thieving which everybody accepts in its baldest and simplest form, is worth pondering still in an age when the thief seems to occupy an all too prominent place in the world's life, especially the thief on the grand scale.

Indeed, one of the saddest things in our time is to note how the unscrupulous procession of thieves is led by one or two men in high place and with enormous power. By tyranny and suppression of truth, they wheedle immeasurable wealth out of their own people, and even continue to negotiate loans from other countries with little intention it would appear, of paying them back, and with their spoils they terrorise other groups and organise them for plunder.

In the forefront of international politics in some parts of the world stands the thief, as destitute of conscience as a snake, as absorbent as a sponge, as serene as Lucifer in the prerogatives of his dark domain, and just as sure of a cringing and subservient discipleship, not always amongst the ignorant and untortured, but amongst the "intellectuals" as well. Thousands look leniently upon him. Communism canonises him. Many innocents abroad, sometimes in pulpits, give him a sprinkling of baptismal innocence if he only steals from the right people and in a proper cause.

Promoters of the Inquisition justified and even sanctified murder if the victim were a heretic, and the modern successors of these mediæval ethical luminaries raise their hands in blessing on robbery with violence, if only it is done for the "hastening of the Grand Society and the coming of the Millennium".

The thief seems to have swung himself into a position of prestige and power, with a considerable following.

We have surely come to a time in the world's moral development or moral degeneration when we should do what those Westminster Divines did, bringing to bear all the weight of a great moral tradition on a commandment which everyone in its simplest form accepts. We are not thinking merely of the small pick-pocket or the petty larcenist, but of the thief in high places and of the grand manner, who thieves for the promotion of a system.

"Thou shalt not steal!" Not merely wealth but commonwealth. Thou shalt not steal thy neighbour's courage, nor his freedom, nor his idealism, nor his self-respect, nor his ambition, nor his hope nor his faith. There are many things in this life that are more sacred and valuable than property. Thou shalt not steal these things, not even in the interest of the Grand Society.

The modern mystic must have two phases in his life. In one phase he is quiet and surrenders his whole being to the glory of the Righteous will. In the other phase he is militant, bringing down his pulverising hammer upon immoral states, brutal power, and corrupt confiscations. He is hated equally by potentates and proletarians because he is a just and impartial man and will not serve a human cause by servility nor a divine cause by lies.

He is the Saviour of the World. The world may not notice him when he comes because of his thirty years of quiet communion with his God. But it will not fail to know him when he goes. At his crucifixion there is an earthquake.

RELIGION IN EDUCATION

By John Rowland

Since the passing of what has become popularly known as the "Butler Education Act" in 1944, there has been a deliberate attempt to provide a theological background to our schools, both primary and secondary. And as a result the universities from which most of the teachers come have had to take a new and an increasing interest in the religious implications of education (or the educational implications of religion, which may perhaps amount to the same thing).

I do not know if there has been anything like a sensible attempt to assess the way in which religion has been taught in the universities; I do know that twenty years ago the Student Christian Movement and similar efforts to interest students in religious matters appealed only to a small minority of undergraduates. I suspect that the same applies today.

Yet there are nowadays many more members of university staffs concerned with theology, and to get some idea of the kind of theology which is the background of their thought seems to me to be of value. After all, the lecturers and the professors in our universities are probably those people, more than any others, who are capable of influencing the rising generation.

What has sent my mind along this path is the reading of a new book, written by Mr. F. F. Bruce, who is Head of the Department of Biblical History and Literature in the University of Sheffield. Entitled *The Dawn of Christianity* (Paternoster Press; 6s.), it is a study of the earliest years of the

Christian Church. The book is well written. It provides a bright and lively picture of the life lived in ancient Palestine, and it describes—to take a typical instance—the missionary journey of St. Paul in a way which will be appreciated by many modern readers who might find the language of the Acts of the Apostles somewhat old-fashioned. For that reason I think that most liberal-minded people of all schools of theological ideas will find stimulation in Mr. Bruce's book.

But if we take Mr. Bruce as a sample of those now lecturing on theological subjects in our universities there is something slightly disquieting about his book. He is widely read; he mentions with apparent approval such theologians as Kirsopp Lake and C. J. Cadoux; but he appears to accept a more or less literal belief in the Bible as we have it today which most educated people would think to be untenable. In other words, Mr. Bruce sometimes writes as if the work of the so-called Higher Critics had never been done. And to accept the Fourth Gospel as a straightforward history, without seeing that much of it was written for a particular school of religious thought, seems to me to defy, not merely expert opinion but also common sense.

I cannot say if I am being unfair to the theological faculties in our universities in taking Mr. Bruce as a sample, so to speak. But at the same time I feel that those of us who have reached a religious position which we regard as rational and arguable owe it to our children to see that the teachings given to undergraduates do not conflict too violently with the attitude of mind inculcated in the home. I have written previously here of the danger that may arise when a child is taught an ethic associated with an irrational religion. If the religion be thrown overboard in later life there is a distinct possibility that the ethic may be thrown overboard with it. And this does not apply merely to schooldays; it applies to undergraduate days as well.

This should not be read as an attack on Mr. Bruce's book, which seems to me, as I have said, an interesting and stimulating piece of work. But I do suggest that it should be frankly admitted that it is not an impartial piece of writing. A book written quite deliberately to advance a particular point of view has its function; the danger is that the mere fact that the author holds an official position on the staff of a university may give readers the feeling that what he writes is wholly authoritative. Moreover, if such partial interpretations of Biblical history become general in university circles Liberal Christians, Unitarians, members of the Society of Friends, and others who are not wholly orthodox will be faced with a rather curious situation.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

UNITARIANISM AND COMMUNISM

SIR,—Your correspondent, Mr. Hatcher, wishes to know the difference between Communism and Unitarianism "as an ethical and religious code".

1. The ethical code of Unitarians requires them to tell the truth scrupulously about objective facts, as far as these can be discovered, without regard to the advantage of anyone.

The "truth" of orthodox Communists, by definition, consists in making statements, which, however glaringly false, are considered useful to the Soviet Union.

2. Unitarianism is *not* a "Christless" code. It is, I think, safe to say that all Unitarians believe in the Two Commandments of Jesus. Communists by their actions show that they certainly do not.—Yours,

M. L. Beard.

Windermere.

SIR,—In her book, *Oberammergau and its Passion Play*, Elisabethe Coralthiel writes that Alois Lang, the "Christus" in the 1930 and 1934 productions, became "a good party member" under Nazi pressure. To be a Nazi and at the same time act the part of Christ seems to a Unitarian, inconsistent yet according to Ernest Hatcher's arguments (THE INQUIRER, August 26) such action could be taken to prove that National Socialism was not a "Christless code".

When we Unitarians try to assess the work of Russian Communism, we look at the implications in life and conduct of a totalitarian policy. The fact that "thousands or more Russian Communists" manage to "adore Christ" in churches proves nothing more than that human beings are sometimes illogical and escapist.—Yours,

Harwich. *Joyce Hazlehurst.*

ON FENCES

SIR,—I would like to revert to Mr. Fred Smith's article in the Spring, 1950, Number of *Faith and Freedom* and the Rev. G. Randall Jones's two recent articles in THE INQUIRER on this subject.

I think it cannot be too often repeated that the Unitarian Movement gives (to quote Mr. Randall Jones) "complete freedom to search for truth and to welcome it with open arms *from any and every quarter*". To put it another way, the individual must follow the Truth, *whithersoever it leads him.*

As I see it, the fact that an individual's conclusions do not accord with the general trend of Unitarian opinion makes no difference, whether such conclusions be Trinitarian or otherwise. I would therefore say to Mr. Fred Smith, and others who may feel as he does, that they are free to be whatever their own individual reasoning dictates, Trinitarian or otherwise.

Unitarianism is essentially an individualistic movement, and as such knows no "fences", except such as each individual may freely create for himself. Therefore, an individual who resolves, as Mr. Fred Smith does, to "do his own fence-post making" is, as I see it, really a Unitarian (whatever label he may give himself, and whatever church he may attend). Individual search for Truth comes first, label and church attendance second.—Yours, *O. B. Deakin.*

Swansea Unitarian Church,
Swansea.

GEORGE DAWSON

SIR,—I suppose Rev. J. Harry Smith is right in saying that George Dawson did not hold "the pure Unitarian doctrine". That does not alter the fact that in the eyes of his contemporaries he was a Unitarian, as any student of Birmingham history will soon find out. Many of his supporters were Unitarians from chapels like Birmingham Old Meeting. I believe too, that some of the proceeds from the sale of the Church of the Saviour were used in constructing our present Waverley Road Church, Birmingham, where there is a Dawson Hall. To my mind, perhaps incorrectly, he was in many ways similar to Stopford A. Brooke, who although he never became a full time Unitarian minister, nevertheless officiated in Unitarian Churches. For some time too Stopford Brooke's photo was advertised amongst those of past Unitarian leaders, published by the Lindsey Press. When one comes to the question of who and who are not Unitarian leaders, I have heard it argued that Bishop Barnes, of Birmingham, is a far greater Unitarian than any of our present-day leaders.

As to being "Forgotten", well, I doubt if five in every thousand people in Birmingham itself have ever heard of George Dawson, the Church of the Saviour, or the work that he did for the city. Even his statue has been relegated to a comparatively insignificant position in the Reference Library.—Yours, *R. D. Woodall.*

Birmingham.

CLOSED CHURCHES

SIR,—During an August holiday motoring in the north and midlands I have made it my pleasant duty to seek out many Unitarian Churches, which have been hitherto, to me only names in THE INQUIRER. Out of a total of eighteen churches so visited, more than half were locked. One had no notice-board at all, nor any visible indication of the nature of the building behind the locked iron gates; two had notice-boards that were almost illegible, and one displayed a poster announcing a Flower Service, but with no mention of the preacher, or of the denomination of the church!—Yours, *Brenda M. Urquhart.*

Bromley, Kent.

THE INQUIRER

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NEWS REVEIW

INTERNATIONAL ASSOCIATION FOR LIBERAL CHRISTIANITY AND RELIGIOUS FREEDOM

REPORT OF CONFERENCE

FROM July 20-25 a Theological Conference took place in Lund, Denmark, of the I.A.R.F. Executive Committee with some representatives of Danish religious liberalism. The object of the Conference was to prepare the next Congress of the I.A.R.F. and at the same time to come into closer contact with representatives of liberal Christianity in Scandinavia. Some 30 delegates were present. The Conference theme was: The Message of the Gospel in a secularized world.

The first lecture was given by Dr. G. Kellerman, the editor of *Religion och Kultur*. He gave a historical survey of the development of the secularization in the Western World. He pointed out that secularization is as old as Christianity and perhaps even older, and that it is not only to be found in the life of culture, but also in that of the church. In modern times it had become a problem of

which Christians everywhere should be aware. Liberal Christians had a special contribution to make in this field.

The second speaker was Rev. E. A. Cahill, from Boston, U.S.A. He treated the subject: "How does the world of today look at Christianity?" His viewpoint was a sociological one and he made clear that the churches were more and more losing the dominating power they used to have in the past. Only a radical adjustment to the problems of a rapidly changing world could save them. The churches were more and more becoming only a ceremonial background to the life of modern man, and this process could only be stopped by an inner renewal.

One of the most important fields in which the church will have to work is that of religious education. This was the subject of an address by Professor D. Walter Bülck, of the University of Hamburg. He showed that the accent on the dogmatic contents of Christianity, which we find today, does not meet the needs of a truly religious education. One of the drawbacks of our time is that family life has lost nearly all its religious substance. Religious education is only possible if the church is prepared to adjust this teaching to the development of the spiritual life of the child. Religious instruction in the schools is useful, but not sufficient.

Dr. F. Burj, of the University of Basel, spoke on the meaning of the Gospel in Liberal Christianity. His thesis was that the era which was characterised by the famous book of Adolph von Harnack: *Das Wesen des Christentums*, is closed. Liberal theology today has to solve the problems which a new interpretation of the New Testament of the eschatological school of Albert Schweitzer, has brought about. He spoke at length about the work of Bultmann, who is for him the representative of this second period. He tried to point out in which direction liberal theology must develop in order to bring this new understanding of the Gospel to the man of today.

On Sunday morning Professor B. Magnússon, of Reykjavik, preached the sermon in the St. Peters Klosters Church. He is the representative of a new member-group which has just joined the I.A.R.F. Parts of this Service were taken on gramophone records and will be broadcast in the Hilversum Radio of Holland.

On the last day of the Conference Dr. C. Lönnqvist, the President of the S.R.R.F., gave a lecture on "Liberal Christianity and Science". His thesis was that modern physics have done away with causality in its rigid form and this fact gives religion the opportunity to claim human freedom and a possibility of aspiring to spiritual ideals. One of the great problems is that of the idea of creation; especially the conception of an almighty Creator is a problem in the light of modern science. Modern science points to the conception of God as an active God or as an ever-creating God.

The last address was given by the Rev. H. Stewart Carter, of Cambridge, England, the President of the I.A.R.F. He tried to give a definition of the essentials of Christianity as seen by Liberal Christians. His point was that the Fatherhood of God and the Brotherhood of Man are the outstanding landmarks of practical Christianity and that the two commandments of the love of God and the love of thy neighbour epitomise the substance of all true religion.

The Executive Committee of the I.A.R.F. will meet in 1951 in U.S.A. and the suggestion was made that the next big Congress would be held in Cambridge, England, in 1952. The Secretariat would make the necessary explorations. Meetings in Germany and Switzerland are also on the programme.

IN QUIETNESS AND CONFIDENCE

Next year it is hoped to hold a Retreat at St. Julian's, Coolham, near Horsham, Sussex. It will be primarily for ministers of our General Assembly Churches but others interested will be very welcome.

It will be held from Monday, May 7 to Friday, May 11, will be conducted by Dr. Stephens Spinks, and will follow the general lines of an ordinary Retreat with long periods of quietness.

Ministers will be asked to pay 30s. each, further expenses including travelling expenses will be met. For others the charge will be £2 14s. 0d., plus their own travelling expenses.

St. Julian's is a small community founded in 1941. It was started "in answer to an appeal from younger Christian workers, for a house where they could come on furlough from the mission field or from home jobs, and in quietness could refit themselves before returning to their several places in the world, where the evil forces of spiritual disintegration and confusion met them in such a specially forceful way just because they were professing Christians".

St. Julian's is now in its third home—each move having been necessitated by rapid growth—a large and lovely house into which the Community moved last January. It has an exceptionally beautiful garden with a lake that is a sanctuary for many kinds of water fowl and is surrounded by its own farm.

The whole work of the house and most of the garden and farm is done by the 14 members of the Community and the men and women who come to stay with them. Because there is a general rule of silence at the main meals it is possible, by the kindness of the Community, to hold small Retreats, though it is not an ordinary Retreat House.

The chapel, the heart of the whole place, is beautiful in its simplicity, with its straw covered floor, white walls, plain wooden cross and simple garden flowers.

The place and the movement it houses are unique as far as the writer knows.

Will anyone who would like to come next May send in their names provisionally to Mrs. Dickin, Hill Top, Bridport, now, the demands on accommodation at St. Julian's are very heavy and they get booked up months beforehand so that it is necessary to give some idea of numbers straight away.

CALENDAR

SUNDAY, September 3rd, 1950

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Aberdeen, Un. Church, Skene St., 11 and 6.
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn ap Nicholas
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ainsworth, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. Gill.
Ansdell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Rev. C. P. Scott.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Road Chapel, 11, No Service. 6.30, Rev. A. W. Vallance.

Bath, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30 and 7, Supply.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. A. Peacock.
Billingshurst, Free Church, South Street, 11.15, Mr. L. Eaton.
Birkenhead, Un. Ch., Bessborough Rd., 6.30, Rev. Grace Mewhort.
Birmingham, Church of Messiah, Broad St., 11, Dr. J. C. Flugel, 6.30, Rev. Gordon Stuart.
Birmingham, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. A. Ball.

Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. C. Hudson.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. Frank Coleman.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30, and 6.30, Rev. J. Gordon Davies.
Bolton, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Toseland'
Boston (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. Chas. Simpson.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. Lawrence Redfern.
Bradford, Broadway Av., 3, Rev. Dudley Richards.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock.
Bridgewater, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Rev. W. G. Topping.
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Church, Unitarian New Road, 11, Rev. W. Waddington, 6.30, Rev. E. G. Lee.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Coram Davies.
Bristol, Oakfield Rd., Clifton ,11 and 6.30, Rev. Charles Easton.
Burnley, Unitarian Church, Trafalgar Street, 3, Supply.
Bury, Bank St., 11 and 6.30. Rev. Albert Smith.
Bury, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. Scott L. Johnston.
Bury St. Edmunds, Churchgate Street Chapel, 6.30, Supply.
Buxton, Hartington Rd., 11 and 6, Rev. J. William Dyer.

Cambridge, Memorial Ch., Emmanuel Rd., Church closed.
Cardiff, The West Grove Un. Church, 11 and 6.30, Rev. Eric Putin.
Carlisle, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. Carter.
Chatham, Unitarian Church, Hamond Hill, 3, Rev. W. Hayes.
Cheltenham, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. Barbara Thomas.
Chester, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. E. Stanley Peters.
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. E. Glyn Evans.
Cork, Prince's St., 11.30 and (occ.), 7, Rev. W. A. Weatherall.
Coseley, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mr T Dovey.
Coventry, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. Jones.
Crewe, Free Christian Church, Beech St., 6.30, Mr. Buckley.
Crewkerne, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. Francis Terry.
Croydon, Free Christian Church, Wellesley Rd., 11 and 6.30, Rev. J. P. Chalk.

Dean Row, 10.45, Rev. E. E. Wrigley. Styal, 6.30, Rev. E. E. Wrigley.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. John Gill."
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. M. Constance Harris.
Ditchling, Old Meeting House, 10.45, Rev. E. G. Lee.
Doncaster, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. Parkinson.
Dover, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse.
Dundee, Un. Ch., Constitution Rd., 11 and 6.30, Rev. Albert Whitford.

Edinburgh, St. Mark's Church, Castle Terrace. 11 and 6.30, Rev. W. B. Tavender.
Evesham, Oat Street Chapel, 11 and 6.30, Rev. W. Priestley Phillips.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.

Gainsborough, Unitarian Ch., Trinity St., 3.15, Rev. H. W. Kendall.
Gee Cross, Hyde Chapel 11 and 6.30, Rev. J. Harry Smith.
Glasgow, St. Vincent Street Un. Ch., 11 and 6.30, Rev. Alexander Ross, 7, Study Circle.
Glossop, Fitzalan St., 10.45 and 6.30, Mr. Squire Roe.
Gloucester, Barton Street Church, 6.30, Rev. Brian Golland.
Golbalming, Meadrow Chapel, 6.30, Rev. G. Mabel Beamer.

GUILDFORD, Ward Street Church, 11.15, Mr. D. P. FAUX.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45, and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Mr. G. E. WARHURST.
HULL, Park St. Ch. (Un.), 11, School Service, 6.30, Rev. RALPH PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30,Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Local Arrangements.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Mr. D. P. MAW.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE
LIVERPOOL, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Mr. WM. SPOONER.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 3.30, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. D. FAUX.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Miss MARGARET SMITH.
LONDON, Ilford, High Rd., 6.30, Mr. KEITH C. TREACHER, U.C.M.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. K. C. TREACHER, 6.30, Rev. A. PEACOCK.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. LILLIAN SCOTT PRESTON.
LONDON, Mansford St., Chapel, Bethnal Green, 6.30, Mr. A. THOMPSON.
LONDON, Newington Green, Un. Ch., 6.30, Mr. D. HOUSE.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28, Bell street, Edgware Rd., 11, Rev. T. TYSSUL DAVIS.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG, and 6.30, Mr. FRANK S. JOHNSON.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, ——.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANNSELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mr. F. MILLER.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. W. H. POSTLETHWAITE.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER (Farewell Service).
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Willbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTER.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Mr. R. WILLIAMS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVERS.
MORECAMBE (see Lancaster.)
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. F. A. GERARD.
NEW BRIGHTON (see Wallasey).
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Mr. HENRY T. LORD.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel. Closed. Reopening October 8th.

PARK LANE CHAPEL, near Wigan,11, Mr. T. FORSHAW, 6.30, Mr. BOWDEN.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev ERNEST PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. ALAN R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Rev. WILLIAM MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, Rev. J. C. FLOWER. 2nd and 4th Sundays, 6.30.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Mr. E. A. POTTS, 6, Mr. A. F. BARNES.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER (Farewell Service).
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS,
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD, (Attercliffe), 6,30, Mr. W. E. WALKER.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBEY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Ordnance Road, 6, Supply.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Miss M. GRIFFITHS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Supply.

TAUNTON, Mary Street Church, 11 and 6.30, Rev. J. UNSWORTH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KEREKI.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45, and 6.30, Mr. GELDARD.
WALLASEY, Memorial Church, Manor Rd., 11, Rev. E. W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST DROMWICH, Lodge Road Church, 6.30, Mrs. A. NIGHTINGALE.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Supply.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
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